1:Murphy and Quain E-4,5 (1938) 1955
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because she was his sister-in-law. Mayuva, however, was afraid of Nitvary, as the latter had close ties with the Kamayurá and had threatened Mayuva with witchcraft at their hands. After Nitvary returned from a trip to the Kamayurá village, Mayuva complained of severe headaches and said he was going to die. Although he denied to Quain that his condition was due to Kamayurá sorcery, the threats against him apparently had the desired result: a short time later Kuyafi moved into Nitvary's house. The union last only two days, for Nitvary's jealous wife drove her out in a fit of anger. The field, it would seem, was clear for Oirupa, the third suitor.

Oirupa, however, had been trying to marry Kuyafi for years. Her father, Matiwana, refused to give his consent and Oirupa, in revenge, was said to have killed two of Matiwana's children by witchcraft. Relations between their families were understandably strained, and they were further aggravated by the marriage of Matiwana's son Yati and Oirupa's sister Kerami, which occurred during Quain's stay. This union was unhappy and short-lived. When Kerami left him, Yati and his father held Oirupa and his co-resident affinals, Tun and Aloari, responsible. Yati bitterly asserted that he (and Matiwana) would go to live among his mother's people, the Kuikuru of the upper Kuluene. There, he said, women were much easier to get.

With this background of conflict and suspicion, it is not surprising that the quarrel again broke out in earnest when Oirupa tried to seduce Kuyafi. Angered by her rejection he threw *piqui* pits at her. In the afternoon Matiwana spoke out against Oirupa from his house. (This was proper behavior, since a parent is expected to take his offspring's part in such disputes.) That evening the two men indulged in the usual loud shouting and wrestled with barely restrained hostility. Kuyafi added her bit from the house as did another of Matiwana's daughters. The other men pretended indifference. Yati remained silent, although he was vitally interested in the dispute; for, besides being Matiwana's son, he was involved in an enduring respect relationship with his former brother-in-law, even after his marriage was dissolved. Public opinion, however, was on the side of Matiwana, for Oirupa had committed an offense by hitting Kuyafi with the pits, and he had also threatened to use witchcraft. To this last Matiwana tauntingly replied that had Oirupa's witchcraft been really effective, he would have been dead long ago. As of the time Quain left the Trumaí, Kuyafi's future was still undecided.

The Men's Circle

The men's circle served a number of functions. It was the place in which initiated males gathered, talked, argued, and smoked. It was not taboo to young boys, as it was to women, but youngsters rarely joined the group, and they never participated in any of its activities.